poets we often notice that, however exuberant their life, they are not of good birth, and have often, from oppressed and ill-nourished ancestors, inherited in their blood and brain much that comes out as the subject and even the conscious colouring of their work. The culture of the Greeks is a culture of men of wealth, In fact, i nherited wealth. For a few centuries they lived better than we do (better in every sense, in particular far more simply in food and drink). Then the brain finally became so well-stored and subtle, and the blood flowed so quickly, like a joyous, clear wine, that the best in them came to light no longer as gloomy, distorted, and violent, but full of beauty and sunshine.

185.

OF REASONABLE DEATH.—Which is more reasonable, to stop the machine when the works have done the task demanded of them, or to let it run on until it stands still of its own accord—in other words, is destroyed ? Is not the latter a waste of the cost of upkeep, a misuse of the strength and care of those who serve? Are men not here throwing away that which would be sorely needed elsewhere ? Is not a kind of contempt of the machines propagated, in that many of them are so uselessly tended and kept up? — I am speaking of involuntary (natural) and voluntary (reasonable) death. Natural death is independent of all reason and is really an irrational death, in which the pitiable substance of the shell determines how long the kernel is to exist or not; in.which, accordingly, the stunted, diseased and dull-witted